to go out between one reader and the next.[32] R. Papa raised the question: What of going out between verse and verse? It remains unanswered. — R. Shesheth used to turn his face to another side and study. He said: We [are busy] with ours, and they [are busy] with theirs.[33]

R. Huna b. Judah says in the name of R. Ammi: A man should always complete his Parashoth together with the congregation,[34] [reading] twice the Hebrew text and once the [Aramaic] Targum,

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(1) Ps. LXIX, 14.
(2) Isa. XLIX, 8.
(3) Job. XXXVI, 5. I.e., the mighty and numerous people that pray to Him. E.V. God is mighty and despiseth not any.
(4) Joining me in prayer. Ps. LV, 19. (E.V. 'for there were many that strove with me'.)
(5) Jer. XII, 14.
(6) Ibid.
(7) Who was a Palestinian.
(8) Deut. XI, 21.
(9) Prov. VIII, 34.
(10) Ibid. 35.
(11) MS. M. adds: 'and then pray, for it is written: Waiting at the posts of My doors".'
(12) Were he to remain at the entrance, near the door, it would look as if he was anxious to leave.
(13) Ps. XXXII, 6.
(14) Prov. XVIII, 22.
(15) Whereas the word maza is used in the Bible in connection with a good wife, the word moze is used in connection with a bad wife.
(16) Eccl. VII, 26.
(17) Prov. VIII, 35.
(18) Ps. LXVIII, 21. תוצאות is translated 'findings'.
(19) The Talmud refers to an easy death as the 'death by a kiss'.
(20) And drawing the wool with it.
(21) The' friction being very great (Rashi). Jast.: Like the whirling waters at the entrance of a canal (when the sluicebars are raised).
(22) Job. III, 22.
(23) In Babylon, owing to the marshy character of the soil, privies were for the most part outside the town at some distance from the dwellings.
(24) Ps. LXXXVII, 2.
(25) Beth Midrash is here understood as the house of popular, aggadic lectures which, however, was not devoted to the study of Halachah.
(26) In the Beth-hamidrash.
(27) But for his living relies upon the support of other people.
(28) Ps. CXII, I.
(29) Ibid. CXXVIII, 2.
(30) The assumption is that he forbore to do so out of respect for his teacher.
(31) Isa. I, 28.
(32) I.e., when one portion was finished and before the next had commenced.
(33) They are engaged in listening to the public reading and we, more profitably, with more advanced study.
(34) I.e., recite (at home) the same weekly portion (parashah) from the Pentateuch.

Talmud - Mas. Berachoth 8b

and even [such verses as] Ataroth and Dibon,[1] for if one completes his Parashoth together with the congregation, his days and years are prolonged. R. Bibi b. Abaye wanted to finish all the Parashoth of the whole year on the eve of the Day of Atonement. But Hiyya b. Rab of Difti[2] recited to him [the following Baraitha]: It is written: And ye shall afflict your souls, in the ninth day of the month at